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3.50.)—*Das Christentum von D. Ad. Harnack nach dessen sechzehn Vorlesungen.* Von Ed. Rupprecht. (Gütersloh: Bertelsmann, 1901; pp. xiii + 278; M. 4.) These books both represent replies to Harnack by orthodox Lutherans. Both accuse him of making "a meager extract from the synoptic gospels, which is compatible with naturalism" (Lemme, p. 131). Both apply to him epithets such as "deist," "rationalist," "Pelagian," "representative of enlightened Judaism," etc. (see, e. g., Rupprecht, p. 213). In method of polemic, however, the two books differ. Lemme argues from a philosophical point of view. He can see in Harnack's attempt to portray religion as a process in consciousness nothing but subjectivism, dealing with the idea of God, but not finding God himself. He insists upon a transcendent and incomprehensible messianic mission and consciousness in Jesus as the only protection against such empty subjectivism (pp. 92 ff.). One is led to ask what advantage is gained by substituting a doctrine of a mysterious Messiah for a subjective idea of God. Rupprecht bases his argument on his theory of verbal inspiration. He fills 300 pages with an incoherent mixture of passionate protest, religious exhortation, detailed mustering of proof-texts, and sarcastic comments on Harnack's "Teufelsexegese" (p. 158). Every page bristles with italics. In spirit and method the book reminds one of Epiphanius. Lutheran orthodoxy must produce more penetrating criticisms than these, if it expects to gain a hearing.—GERALD BIRNEY SMITH.

*Seguiamo la Razione; La Chiesa.* Di Geremia Bonomelli. (Milano: L. F. Cogliati, 1900; pp. 384; L. 3.50.) This is the third volume from the author under the general expression: "Let us follow Reason." The first was on God, the Author of the natural order; the second, on the God-man, Jesus Christ. These little volumes, taken together, give an animated, succinct, clear, and popular view of the whole Roman theological system. In this third volume we have a description and defense of the church, its organization and institutions. The author, of course, holds to the infallibility of the pope, and tries to explain it in a way that will make it acceptable to reason. He maintains the Romanist position that it is necessary to belong to the Romanist church in order to attain salvation. He discusses the Inquisition and its aims, and shows the difference between the Catholic and the Spanish Inquisition, and rejoins to the Protestants that they were not free from persecutions that amounted to inquisition. Clerical celibacy is defended as on the whole far better for the men who devote themselves exclusively

to the work of saving men and building them up in the faith. He believes that the Roman system is entirely consistent with the highest and truest freedom. The author is not blind to the fact that great errors have been committed by the church, and that particular institutions have been peculiarly subject to shocking errors. But despite them all he stands by the entire system. The general reader who would like an entirely candid and clear statement of the Romanist doctrines will find it in these volumes.—J. W. MONCRIEF.

*La Mère de Dieu et la Mère des Hommes*, d'après les pères et la théologie. Par J.-B. Terrien. Première partie: La Mère de Dieu. 2 tomes. (Paris: Lethielleux; pp. xxii + 396; 426; fr. 8.) The author attempts in this elaborate work to translate the emotional adoration of the Virgin into explicit doctrines. He sets forth the unique character of Mary as the mother of God, and from this ideal he deduces all her special prerogatives, such as her immaculate conception, her supernatural knowledge, perfect merit, assumption, and coronation. The work admirably illustrates the method and spirit of the Jesuits. Unquestioning loyalty to authority of the church and intense religious devotion characterize every page. The Catholic patrology is diligently cited in confirmation of all statements—always with the assumption that references to the Virgin implicitly, if not expressly, corroborate the dogma promulgated by Pius IX. All difficulties, real or imagined, are met by casuistry. The most elementary principles of historical criticism are unknown to the author. For example, although he is unable to find any authoritative witness to the corporeal assumption of the Virgin earlier than the sixth century, he finds the doctrine implicitly taught in Scripture (*e. g.*, Luke 1:28 and Gen. 3:14, 15). "It seems then reasonable to conclude that the belief in the corporeal assumption of the mother of God could, if it seemed to the church opportune, be promulgated as a truth revealed by God for the faith of Christians" (Vol. II, p. 361). With such presuppositions the work is beyond the reach of scientific criticism, because it deals with mythology rather than with facts of history. Yet the contemplation of the ideal mother of God evokes a passionate piety which reveals the fact that for Catholics religious conviction is independent of historic truth. Outside the Catholic church these volumes will be of little interest.—GERALD BIRNEY SMITH.

*Old and New Certainty of the Gospel.* By Alexander Robinson.